

THE EVENING LIGHT

"And when the day of Pentecost was fully come they were all with one accord in one place." Acts 2:1.

And
Church of God Evangel.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.

"For they heard them speak with tongues, and magnify God." Acts 10: 46.

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✓ PENTECOSTAL SHOWER.

Time of Refreshing From the Presence of the Lord.

Prayers, Tears, Tongues, Interpretations, Shouts, and Glory! Glory! Glory!

A few of the sisters have been holding services on Thursday afternoon of each week for many weeks. God has blessedly noticed them at different times, and favored them with Pentecostal showers. This afternoon was their time of meeting again. According to Divine Providence the meeting was held a few doors from our editorial office, and on the same street. We were very busy preparing matter for the paper, when suddenly a sound was heard just outside the door, and six of the good sisters filed into our office. Two more soon made their appearance, and came into the room reeling under the power of the Spirit. The fire began to spread, and the power began to fall, and a precious refreshing shower fell copiously upon every one in the room. One shower over, but another followed, and another, and another. Amid prayers, tears, tongues, interpretations and shouts of praise, the glory of God filled the room. A new zeal and courage fastened upon us.

The fire must spread. The

time is short. The people who are in darkness must hear the message. Hurry! Hurry! We can't spread the gospel and Pentecostal truth too rapidly. Who will go? Who will not go for the penny? Eleventh hour laborers. Untrained, but full of faith and the Holy Ghost. The zeal may overbalance the knowledge occasionally and cause some apparent confusion for a few moments. But it won't do to stop. Take fresh courage. Don't quench the zeal, but gain more knowledge, so that you will not make the same blunder the second time. Keep the fire burning, yea fanned into a flame, and ask God for wisdom and knowledge. These are the two first gifts, and probably most needed. Don't stop to ponder on and worry over mistakes. Measure your life by the Bible, and push on. Keep your body under, but don't grieve the Spirit by holding back. The end is near, and we have no time to parley or reason with the devil. Fire up, even more and more. Satan and his host and the world are against us, so we need the

more power. The more abundant life and filling. There is plenty in store. It does not impoverish God to give. Such a short time to work. The millions of earth are lost. "Go ye" is the command. The people right around you are passing rapidly into eternity. Have you told them of Jesus and His love, "Go ye" still sounds down through the ages. Go into the highways and hedges. Give them the last call and pass on. Some one will hear. Don't get discouraged. Obey Him any way. The refreshing showers will fall as you move on. The work is great. It must be done. Some one will do it and get the reward. Will it be you? If you can't go, then you can send. Send the money or prayers. Both are needed. You will get your reward in helping others to go, if you are sincere and true to Him. Work on, and pray on, and give God the glory. Hallelujah! Amen!

**

The hundred and twenty spoke in other tongues as the Spirit gave them utterance on the day of Pentecost, when they received the Baptism with the Holy Ghost. He is the same Holy Ghost today, and every one will speak in other tongues as the Spirit gives utterance in the twentieth century when they receive the same baptism, as sure as they did in the first century. Beware of men who are teaching either privately or publicly that people receive the Baptism with the Holy Ghost and do not speak in tongues.

"While Peter spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **FOR THEY HEARD THEM SPEAK WITH TONGUES AND MAGNIFY GOD.**" Acts 10:44-46.

The Day of the Lord.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness." Joel 2:1-2.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand." Rev. 6:15-17.

"Woe unto you that desire the day of the Lord! To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark and no brightness in it?" Amos 5:18-20.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought

ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3:10-12, 8.

It is an evident fact that the earth, with its fullness, will not be burned up until the end of "the day of the Lord," at night, or when the wicked shall enter into the night of eternal darkness. Nevertheless we, (the saints), according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness. 2 Pet. 3:13.

When Jesus takes His Bride away the darkness will become dense, as it is darkness now, though the light is shining, yet the darkness comprehends it not. The awful plagues will be wreaked out on this world during "the day of the Lord" - as are spoken of in Revelation. John says, "I was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:9-10. If you will read Revelation you will find out what John saw and heard when he was in the Lord's day. This simply means he (John) was carried over into this day, or rather had a vision of "The Lord's Day," and the things that were to transpire during the day. And Peter has already told us that at the end of this DAY God was going to burn up this old earth. But Paul says to us. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thes. 5:2. He also said, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." 2 Thess. 2:3. Jesus said, "watch, therefore: for ye know not what hour your Lord doth come."

Matt. 24:42; and in Luke 12:40, "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not."

Beloved, space would fail me to comment on all these passages. May it suffice to say, watch and be sober, for "the day of the Lord" is at hand. He is now selecting His BRIDE. His coming is the next thing.

It is the duty of every preacher of His to blow the trumpet, i. e., sound the alarm, preach and testify. Jesus says in Matt. 24:31, "And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other." One version says "with the sound of a great trumpet," which is the gospel. Now the angels are evidently the Spirit filled ministers of His who are sounding the alarm of Pentecost, and not only so, but gathering them together in the oneness that Jesus mentions in John, seventeenth Chapter. "That they all may be ONE, even as I and the Father are ONE."

Dear reader, you may not believe it, but Jesus is getting a crowd ready that are going to be exactly of one mind and one accord. His prayer in the seventeenth Chapter of John is compelled to be answered. No guessing at this. Like Ezekiel's living creatures, they are all joined together, and all go the same way at the same time. Ezek. 1:9.

The question of the coming of the Lord is being heard in most every land; and multitudes are interested, and Joel said, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near, in the valley of decision." Joel 3:14. When He really comes there will be crying, lamentation and weeping. --Why not cry now, and get ready? Those that cry now will rejoice then, but those that laugh now, shall weep and cry. But beloved, ye are not in darkness that that

day should overtake you as a thief.

Reader, don't forget these scriptures; read them carefully, and they will surely be of much use to you. David said, "The entrance of Thy word giveth light." James said to be not a forgetful hearer. Jesus said if any one understandeth not, "then cometh the wicked one, and catcheth away that which was sown in his heart."

M. S. LEMONS,

Chattanooga, Tenn.

"Looking Unto Jesus."

JOHN A. GIDDENS, CLEARWATER, FLA.

Our only safety is in keeping our eye on Him "Who is the image of the invisible God, the first born of every creature. For by Him were all things created that are in heaven, and that are in the earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: All things were created by Him, and for Him: and He is before all things, and by Him all things consist: and He is the head of the body, the church." Col. 1:15-18. "And * * the head over all things to the church." Eph. 1:22. "For it pleased the Father that in Him should all fulness dwell." Col. 18:19. "The Alpha and Omega, the beginning and the ending." Rev. 1:8. "The author and finisher of our faith." Heb. 12:2.

In the atonement was laid the foundation of faith and hope. "Other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. 3:11. The promise was made immediately after the fall, that the seed of woman should bruise the serpent's head. While the people of God living prior to the atonement on Calvary did not receive the promise, but having seen it afar off, were persuaded of it, and embraced it, and made confession of the same. Heb. 11:13. In the sacrificial offerings made with birds and animals, the lesson was taught them that without the shedding of blood there is no remission; and to us that fact was fully demonstrated when the Lamb of God made an offering of Himself, and exclaimed on the Cross "It is finished," and gave up the ghost.

John, in relating his vision, tells us among many things: "I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the

book, and loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, (power and wisdom), which are the seven Spirits of God sent into all the earth. And he came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four living creatures, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nations; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:1-10.

Notwithstanding all this, many have fallen into the idolatrous practice of worshipping the creature more than the Creator. Some even "Having a form of godliness, but denying the power thereof." And those of us who acknowledge the power are liable to fall into the temptation of looking too much to secondary causes, either to the medium through which the power comes, or manifestation by which it is displayed.

Who of us have not fallen, at times, into the same error of the Corinthian church, when one said, "I am of Paul, and another, I am of Apollos." But Paul himself reproved them by saying, "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God." 1 Cor. 3:5-9. The eighth and ninth verses show us our true relationship to each other and to God.

One laborer has no ground to boast over another, for the Apostle has shown us from the standpoint of honor we are nothing. Paul in writing to the Romans

warned them that they should not boast themselves against the Jews, using the olive tree as a figure, the natural branches, (the Jews), having been broken off, and the wild branches were grafted in, but had no ground for boasting, for, said he, "If God spared not the natural branches, take heed lest he spare not thee." And what is true of nations, in this particular, is true of individuals.

This warning might also be applied to us, the Pentecostal people, lest we should begin to think more highly of ourselves than we ought to think. The warning, "Be not high minded, but fear," is always in order. There is a danger of our falling into the snare of others in passing harsh judgment, and being too flippant when things do not exactly tally with our opinions, and to say, "It is of the devil." "Why dost thou judge another man's servant? To his master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4.

Now then, from the standpoint of honor we are nothing. From the standpoint of privilege we are one; but when it comes to reward, "Every man shall receive according to his own labor."

That we may understand the relationship to God, let us turn to the Word again, opening at the fifteenth Chapter of John, which shows the relation of the branches to the vine. In this we see that while He has greatly honored the branches with the privilege of bearing the fruit, He shows at the same time that if they are severed from the vine they wither away and die. And that "the branch cannot bear fruit of itself except it abide in the vine." Thus He plainly teaches that we cannot bring forth the fruits of righteousness except we abide in Him. "For without me ye can do nothing."

Our relationship to God is also brought out in a sense beyond our conception of things in 2 Cor. 6:18. "And I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

Keeping out of trouble by "looking unto Jesus" is beautifully illustrated by the experience of Peter walking on the water. As long as he kept his eye on Jesus he succeeded, but as soon as he began to look at the billows he commenced to sink. This is the victory that overcometh, even our faith. So then let us ever keep our eye on Him, for He is indeed "the author and finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Heb. 12:2-4.

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And Church of God Evangel

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timony, which might be an inspiration
to some one.

Look up, weary one, don't faint by
the way. He that is in you is greater
than he that is in the world.

The Church.

ELD. R. G. SPURLING, TURTLETOWN,
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"For out of Zion shall go forth the
law, and the word of the Lord from
Jerusalem." Isa. 2:3. "Beginning at
Jerusalem." Luke 24:47. The Jewish
church was organized at Mount Sinai.
The gospel church was first established
at Zion, or Jerusalem. Zion was as
much a visible place as was Sinai. The
cloven tongues like as of fire were vis-
ible, and as much so as the lightning on
Mount Sinai. The first church was es-
tablished in the wilderness, when Israel
heard the commandments of God, ac-
cepted the covenant and laws, and the
officers were selected and placed in or-
der accordance to God's revealed will.
The gospel church had its beginning at
Jerusalem, when God set them in the
church, "First Apostles," then all the
officers in regular order. They were
then recognized as "the church."
"And they continued steadfastly in the
Apostles' doctrine and fellowship, and
in breaking of bread, and in prayers."
While the word "fellowship" occurs in
two places in the Old Testament, yet
in the sense of the union of brethren it
belongs to the Church of God only.
True there was a spiritual unity or love
existing among the disciples from the
time of their conversion and call; but
this fellowship in which they continued
was something new, and kept sacred in
the church throughout the New Testa-
ment history. It was out of this church
fellowship that Diotrephes cast some of
the brethren. III John, 10.

Now the text says, "Out of Zion shall
go forth the law." What law? The
law of Christ. The priesthood being
changed, there was of necessity a
change also of the law. Heb. 7:12.
Not an abrogation of the law, but a
change of the law. But did not Paul
say "Christ is the end of the law for
righteousness to every one that believ-
eth?" True, he did say it; and he also
said, "Ye also are become dead to the
law * * * that yeshould be married
to another, even to Him who is raised
from the dead." Paul also spoke of
being without law, but he adds, yet not
without law to Christ. In the above
verses we get the thought of being mar-
ried to Christ, and under His law and
government.

Israel were God's chosen people, even
before they went into Egypt, but we
read in Ezekiel 16:8, "I * * * entered
into a covenant with thee, * * * and
thou becamest mine." They became
the Lord's church. We see the two
churches in Hagar and Sarai. Also, in
Vashti and Esther. It takes more than
merely being a saint, or a child of God,

to be the church of God, and yet there
are thousands of holiness people who
are claiming to be the church of God,
and yet have never taken the covenant
of visible unity and fellowship. They
are like a woman who has fallen in love
with a man, and he in love with her,
and in their hearts decide they are mar-
ried, and without a legal plight of
hands or lawful matrimony, she goes
about claiming to be his wife, rejoicing
because she is free, and yet she has
never submitted to his government, and
does not do so until she is legally mar-
ried.

O, beloved saints, do not claim to be
the church of God until you are joined
together in the gospel fellowship and
agreement. Jesus said, "If two of you
shall agree on earth as touching any-
thing they shall ask, it shall be done
for them of my Father which is in
heaven. For where two or three are
gathered together in my name, there
am I in the midst of them." God rec-
ognizes our work by us being agreed,
or unified, or set in order, or established
by the keeping of the decrees of the
Apostles and elders. Acts 16:4-5.

It grieves our hearts to see the spir-
itual whoredoms of Babylonian sects
on the one hand, and the spiritual forni-
cation on the other, of those who claim
to be the church, and yet refuse to take
the law, government and rules of the
Christ wedlock, which includes the du-
ties, obligations and authority. Matt.
18:18. O ye saints, when you are called
out of spiritual Babylon, do not go into
the wilderness of Judea, but stop in
Jerusalem and get your Pentecost, and
help us rebuild the temple of God and
the walls of Jerusalem out of Apostolic
stones. Take God's law and govern-
ment, put away creeds and false sys-
tems, separate yourselves to the New
Testament, and be fitly framed to-
gether, growing unto a holy temple in
the Lord. Eph. 2:21.

* * *

Tactics, Demonstrations, Op-
erations

Were we to get above this planet in
the Spirit, we would see that a terrific
battle is being fought between two
great powers. Jesus Christ is the Cap-
tain of the hosts of the Almighty, and
Satan and the hosts of evil are in re-
bellion.

The weapons of the Lord are truth,
the Word of God, which is the sword of
the Spirit, dynamite or power, the
working energy or force of the Spirit,
gifts, etc.

Satanic weapons are error, miscon-
ception, deception, false accusation,
human reasoning, fleshly propriety, Sa-
tan and his apostles as angels of light,
personal and demon powers, such as
magnetism, hypnotism, witchery, etc.

It is a general conviction among us that this latter rain movement is the opening of the last campaign of this dispensation. The sovereign power of God is bringing about His purposes. But from the human viewpoint this work has suffered and is still greatly hindered by the fears and misconceptions of its friends, leading them to enter the realm of spiritual combat with the powers of the natural mind. But the Scriptures say, "For a man in his natural self (Greek, soul) receiveth not spirituals; for they are foolishness to him. Neither can he know them; for they are discerned by the Spirit." 1 Cor. 2:14.

The present generation has seen little real deep spiritual operations, for mighty revivals in the demonstration of the Holy Ghost have not been common the past 50 years until this Apostolic Faith Movement came. We are in an unexplored realm, among demonstrations and operations with which we are unfamiliar. In these Pentecostal meetings are exercises such as shaking, quaking, trembling, prostrations, dancing, unusual sounds, shouting, groaning, laughing, etc. A number of articles have been published, and other efforts made to control these workings. Is this not an assumption and a trespass upon delicate ground? And is it not liable to bind up souls and check or quench the work of the Spirit?

The baptism of the Spirit imparts a prophetic spirit. Speaking in tongues is a manifestation of prophecy. Acts 2:4, 6, 17, 18. "The witness of Jesus is the Spirit of prophecy." Rev. 19:10. In the edition with notes, Cruden, in his Concordance, under "Prophet," says it is "to be inspired to speak from God." "As the true prophets at the time they were transported by the motions of God's Spirit were sometimes agitated in a violent manner; these motions were called prophesying, which persons exhibited who were filled with a good or evil spirit." Peter says, "Men spake from God, being moved by the Holy Ghost." And Paul writes, "There are diversities of operations." There is frequent reference to these exercises in the Scriptures. Our bodies, souls, spirits, minds, affections, every part of our being is to be saturated with Divine grace and power. Is it any wonder these bodies of flesh are agitated by such contact with the Spirit of God?

You say, "Yes, but these demonstrations shock people's sense of propriety." Which is nearest God, our ideas of decorum, or the way he sees fit to do? Where did we get our ideas of the fitness of things, from the Holy Ghost, or from men bred and taught by infidel professors who are ignorant of the

power of God? Our education is badly at fault, as we may see if we notice that what is good breeding on this side of the world may be impudence on the other; and what is good taste to-day in some instances would have been effeminate in the eyes of our ancestors.

We each have a spirit, indestructible, having its own personality and individuality, which will never be lost even in eternity in the most intimate union with Christ. So although under the inspiration of the same Spirit, all the prophets show their own personality in the messages they bring from God. Every divine message, has a shading, a coloring of the prophet's own spirit. The four evangelists recording the same life of Jesus under inspirations of the same Spirit write very distinct. Two persons under the Spirit in the same meeting, moved to give the same message, would not use the same words, tone of voice, etc. It would be the same in substance, and yet partake of the personality of each.

So the various demonstrations come from contact with that selfsame Divine Spirit, but the exercises vary according to the various human characters. Some things we see may have a great deal of the human in them, in others the Divine predominates. Let us each strive for the minimum and the maximum of the Divine. Some say, we believe in demonstrations that are of the Spirit, we only object to those of the flesh. The human and the Divine are co-workers. "We have this treasure in earthen vessels." Where there is such a blending of the two, natural ideas of refinement and propriety and human wisdom can never separate the two, except after deep crucifixion of the natural and discernment given of the Holy Ghost. There may be cases in which one is led to drop a gentle hint. But we could cite case after case where these things have been touched by human wisdom, and souls have been crippled in their usefulness, their faith broken, and the power of the Spirit working through them weakened or stopped altogether.

At a funeral, an accident or a calamity there are tears, sighs and groans. At a wedding there are music, viands, dancing, hilarity. At a political meeting there are shouting, throwing up hats, waving of flags. On every occasion there are agreeable outward demonstrations. When the Holy Spirit touches the affectional nature there cannot but be tears, laughter and the like. When he touches the mind the gifts will be manifest. When He is poured out on all flesh and makes our bodies His temple there will be physical motions, and when you do away with those motions you will do away

with the power of the Spirit in the flesh. Right then we begin to quench the Spirit.

This movement is the forerunner of the greatest political gathering this world ever saw. The King of the universe is about to be crowned, married and avenged on His enemies. So there is sure to be music and dancing, shouting and hilarity, as well as tears and groans.

Some of us have been bound for years in a measure by conventionalities and forms. We have been made free by the Spirit. Why do you spy out our liberty? If some disease-bound or demon-possessed person gets deliverance, and I feel like shouting and throwing my hat to the ceiling, up it goes. If some day a great anguish for the lost rolls upon me I expect to moan and groan, and it will strike terror and conviction to hearts. I did not shake much at first, but do much more now, and it is not due to having less of the Spirit and more of the flesh, but the contrary. In a meeting recently, while they were singing at the opening, a wave of power struck me, and I fell forward out of my chair to the floor, struggling, shaking, my flesh quivering on my bones, weeping and pleading for the people. A wave of conviction went over the audience, and there was a break from that time.

Why is it we are ever pleading for a starched stiff formality in the worship of God that we would not tolerate on any other occasion? To tell the saints if they begin to shake or groan or fall, they should restrain themselves or get up and away alone is starting right back into the formalism we have hardly emerged from. Thus did the Pharisees. "Master, rebuke them." The chief priests were sore displeased, and said to Jesus, "Do you hear what they are saying?" Read Matt. 21:5-16; Luke 19:35-46. Just imagine, if you can, this scene. Children, disciples, multitudes, shouting, praising. Pharisees and priests, those decorous professors, criticising, complaining. The lowly King Jesus, on a mule, entering the gates of the city weeping. Was not that a strange time to get a burden, and in such a mixed multitude, and such an inopportune occasion. And then to finish it up, the scourge of small cords in the temple and wreck of the money exchange.

Look at the tumultuous scene in the book of Acts. Look at the Lord Jesus, contrary to all laws of free will, precedent or propriety, flashing down on a little army near Damascus and instantly converting its captain. But the mighty Paul was the result.

Brethren, our ideas of propriety prescribe the power of God. He wants to

work mightily, but we are afraid of His miraculous ways. It is these very same unusual things that God is using to reach men as yet untouched. We seem determined Pentecostal meetings shall be proper and formal. But they never will be, only as they backslide from the power. We cry to God for a revival. But we object to the methods of the Holy Ghost. They are foolishness to men. God hath chosen the foolish things, the weak things and the poor. He will have them, and so will we if we go with God.

We add some testimony from Scripture and history. Those who object to these outward exercises have no sanction from Paul or Peter or other sacred writers.

Moses. "I do exceedingly fear and quake." "Then Moses trembled." Heb. 12:21; Acts 7:32.

Philistines. "And there was trembling in the host in the field, and among the people; the garrison and the spoilers, they also trembled and the earth quaked; so it was a trembling of God." 1 Sam. 14:15.

Job. "Trembling taketh hold on my flesh." "Shaken me to pieces." Job 21:6; 16:12.

David. "My flesh trembleth for fear of thee." Ps. 119:120.

Jeremiah. "All my bones shake; I am like a drunken man, and like a man whom wine hath overcome." 23:9.

Daniel. "The men that were with me saw not the vision; but a great quaking fell upon them." "And I stood trembling." 10:2-11.

Habakkuk. "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble." 3:16. A prophecy of shaking of the Spirit in this time.

John Baptist. "A reed shaken with the wind." Matt. 11:7.

Paul. "I was with you in weakness and fear, and much trembling." 1 Cor. 2:3.

"I will shake all nations." Hag. 2:7. "To this man will I look, even to him that is poor and of contrite spirit, and that trembleth at My Word." Isa. 66:2. "Let all the inhabitants of the land tremble." Joel 2:10. "Serve the Lord with fear, and rejoice with trembling." Ps. 2:11. "Work out your own salvation with fear and trembling." Phil. 2:12. "How with fear and trembling ye received him." 2 Cor. 7:15.

George Fox thus describes his being under the power. "A great work of the Lord fell upon me, to the admiration of many, who thought I had been dead, and many came to see me for about fourteen days. I was very much altered in countenance and person, as if

my body had been new-moulded." "Justice Bennett, of Derby, was the first to call us Quakers, because I bid them tremble at the word of the Lord."

A priest who scoffed at them,—"but the Lord's power was so over them, and the word of life so declared in such authority to them, that the priest fell a trembling himself; and one of the people said, 'Look how the priest trembles and shakes, he is turned a Quaker himself.'" Captain Drury, who had scoffed at trembling, told Fox "as he was lying on his bed to rest himself in the daytime, a sudden trembling seized upon him, that his joints knocked together, and his body shook so that he could not rise from his bed, he was so shaken he had not strength to rise. But he felt the power of the Lord was upon him."

When Fox was in prison a company of officers desired him to pray with them. He says, "I sat still with my mind retired to the Lord. At last I felt the power and Spirit of God move in me; and the Lord's power did so shake and shatter them, that they wondered, though they did not live in it."

Charles Finney says when he was baptized with the Holy Ghost he was violently shaken. It seemed as if the flesh was shaken loose from the bones.

Many pages could be written describing such operations among the greatest workmen of God, such as Finney, Wesley, Whitfield, Benson, Dow, Grellett, Abbott, Findley.

Have we not been under conviction for this mighty power of God these years? Shall we now quench and grieve the blessed Spirit when He has so graciously met us?—Seeley D. Kinne, in *Household of God*.

✓ "The Tenth Givers."

MRS. J. W. MOULTON, IN WORD AND WORK.

It was one Sunday afternoon late in October.

Abner an' I had been to meetin', an' had listened to a powerful sermon.

The minister had two texts.

"Bring ye all the tithes into the storehouse."

"Honor the Lord with thy substance, an' with the first fruits of all thine increase; so shall thy barns be filled with plenty."

I always make it a pint to remember the texts.

Abner is a deacon in Altonville's church.

I'm his wife—Mary Snow my name is.

We are father an' mother of as three promisin' children as ye seldom see, though I say it as shouldn't.

Frank is the oldest boy. He got through college last year, an' now he is

principal of a high school out in Illinois.

Charles, the next one, is a bookkeeper in a store in Boston, with a prospect of a risin'.

An' Mary has just begun her fust term of teachin' school at Ossipee Lake, 'bout ten miles from home.

Now, Abner an' I had denied our two selves considerable to give the children good schoolin', an' when Mary graduated last June, Abner sez to me, "After we git the mortgage paid off we'll take life a little easier; won't we, mother?"

Abner was a carpenter most of the time; but we had considerable of a farm, 'nough to raise all our garden stuff an' apples an' corn an' pertaters.

We keep a cow an' horse, an' I had fifty hens.

I remember jest as plain as day where we set that Sunday afternoon. 'Twas a little coolish, an' Abner had built a fire in the settin' room fireplace.

I set by the front window a lookin' over the Sunday School lesson for next Sunday.

An' Abner had set still there in front of that fireplace for upward of twenty-five minutes.

That sermon was the cause of it, I knew.

I'd been on the p'int of speakin' 'bout that sermon sev'ral times while I set there but I kept still a hopin' the seed was a taking root in Abner's heart.

After a seed is sowed you can't help it any by putterin' with it.

Now, I'd been lookin' forward all my married life, thirty odd year, to the time when we could give somethin' to the heathen.

I tell ye why. When I was a little girl, a missionary lady from Irdia was a callin' on my mother, and she said, "You must send this little girl to India sometime." Then my mother put her hand on my head an' said, "I wish she was ready to go now."

An' my little heart seemed to fill right up full of love for the heathen, an' if I had had the world, I would have given it to that missionary lady to take me back to India with her.

I never shall forget the feelin's I felt that day. And I loved the heathen from that day to this.

Now we all have our crosses; 'spose it is best for us. Mine was that we couldn't give more to the heathen. I felt we'd give our own children good schoolin' an' we ought to begin to help them children a settin' in darkness in heathen lands.

Though I should have begun before if I had had my way about it.

Abner never felt the way I did on the missionary subject.

Maybe his mother didn't put her hand on his head and wish he could go to the heathen.

Abner never said a word agin my

givin' to our church, an' he always give twenty-five dollars a year for the minister's pay, an' sometimes, too, when we hadn't a whole white tablecloth in the house.

But, as I said, I saw that Abner was thinkin' 'bout that sermon.

When we was going to meetin' that morning Abner sez, "We haint had sech a held of corn for a good while, an' we shall have a lot of apples an' pertaters to sell this fall."

Now that sermon an' what Abner said seemed kinder related, an' Abner was a figurin' out the relationship.

I wish ye could have heard that sermon.

The minister made it jest as plain as day we should give a tenth of all our income to the Lord.

Sez he: "The nine-tenths will go further if we give the one-tenth. It is one of God's laws, and we shall grow more spiritual if we give it. I know of a lot of folks as have tried it, an' I never knew a person that didn't get along better by givin' that tenth." Sez he, "There are thousands a tryin' it today, an' they all like it.

"The tithe is the Lord's. We owe it to Him; an' if we give to the church, the poor an' the heathen we pay the Lord that way."

Sez he again: "Ef ye are in debt, ye'll pay the debt easier ef ye pay the tenth fust. Men have told me so, an' I believe it 'cause I've tried it."

An' he did speak so beautiful 'bout how much better we should feel; we should love one another better, love the church an' heathen better ef we was a givin' them something.

His words sunk very deep in my heart, very, but I didn't know jest how Abner took 'em.

Pretty soon Abner laid down his paper, an' sez he:

"Mother, I don't see jest how it can be done!"

Now, jest as soon as he said mother in that tender kind of a way, I knew it would be done.

But I kept back my gladness an' surprise, an' sez I, "What can't be done, father?"

"Why, how can we give a tenth of all we got to the Lord, an' pay off that mortgage. No, it can't be done."

Sez I, "The minister didn't say we must give a tenth of the whole place, the cow an' the hens, but kinder 'vised to try the plan, and lay by a tenth of all we earn, for the Lord's work."

"But we've got to pay off that mortgage this year," sez he, "an' my overcoat is dreadful worn; an' mother, I'd laid out to get ye a new dress, 'bout Christmas time."

When he spoke 'bout the dress I jest got up an' went over an' stood behind

his chair an' smoothed his hair.

I wanted to kiss him, but we'd been so busy a lookin' after our children all our lives that we've kinder got out of the notion of kissin', except when we was goin' off somewhere.

I had to wipe my glasses two or three times while I stood there, I felt such tender feelings for Abner.

Now, I hadn't a whole new dress for goin' eight years. An' this was the tenth winter Abner had worn that overcoat.

We'd both spoke about that overcoat, an' laid out he must have a new one that winter.

As I say, I stood there a smoothin' Abner's hair an' a prayin' when this idea came to me, an' sez I:

"Father, let's try that tenth plan this year.

"We'll have two boxes. In one of 'em we will put a tenth of all our earnings, in t'other we will put all we can save from our living to pay off the mortgage.

"An' we won't open the boxes till a year from now, an' then see about givin' the tenth.

"I'll fix up your overcoat, sponge it an' line it new, an' I'll color my dress again an' we'll git along this winter.

"Father, I should like to try that tenth plan dreadful well."

Abner didn't say nuthin' fer much as two minutes; then he riz up, turned around, an' took me right into his long, loving arms and kissed me.

Then we both cried a little out of love an' sympathy an' thankfulness because Abner an' I thought so much of each other.

When ye begin to give ye begin to love.

Then Abner sez, "Mary, you've been a good wife to me, an' as good a mother to the children as ever lived, an' I'll let ye have your way this year seeing we aint agoin' to open the boxes for a year; an' ef we haint got enough for the mortgage we'll take some of the tenth money."

Then we both set down an' sung—

"Rock of ages, cleft for me,"

and

"I love Thy kingdom, Lord."

Abner an' I used to sing real well.

Always sung in the choir till the children got big enough to take our places.

Now, I jest wish I could tell ye the way we prospered that fust tenth year.

It did beat all. An' we was so happy together, Abner an' I, seemed as ef we'd jest got married.

An' I lay it all to that Tenth Box.

We sold fifty dollars worth of apples an' pertaters that fall.

An' Abner had work most all that year.

Seemed as ef everybody wanted some little carpenterin' done that winter.

An' such a prosperous summer as we did have that year; that cow of ourr, seemed as ef she give twice as much milk as before, an' the hens never laid any better. (I had egg an' butter money.) I used to talk to the cow an' hens 'bout our two boxes, an' seemed as ef they tree to do their level best.

Then that summer a lady from New York hired one of my rooms, an' give me a dollar a week an' fifty cents for the washing, an' I saved all that.

Them boxes seemed very near to us, very. Abner an' I used to heft 'em every little while; sometimes one was heaviest, sometimes 'tother.

But almost afore we knew it October had come again.

We was glad to have it 'cause Abner an' I both had got considerable anxious 'bout them boxes.

We was agitated when we set down to open them.

We took the tenth box fust an' begun to count, an' we counted an' counted, an' jest think of it, we had sixty-three dollars in that box! An' we paid jest the same to the minister, 'cause Abner said 'twas a necessary expense. (He'd always give that without the Tenth Box an' he always should.

Then we opened the mortgage box an' found in that seventy-three dollars, and our mortgage wasn't but seventy-five.

Then Abner sez, "We shan't have to take much out of our tenth box for the mortgage, shall we, mother?"

I looked at him kinder s'prised, an' sez I, "Abner, jest think of all our marcies this past year—the apples, the milk, an' how them hens have laid."

Then we both set still for about three minutes. I knew the Lord was a talkin' to Abner, an' sometimes a wife sez more of she don't say anything.

I wasn't going to say anything more anyway.

But pretty soon Abner took five dollars out of the mortgage box an' put it in the tenth box, an' sez—

"S'pose you'd even up this way, wouldn't ye, mother?"

"Yes," sez I; "we've had good measure, and our barns are filled with plenty this year.

An' then I patted his hand, I was so glad.

"We'll let the rest of the mortgage go till next year," sez I.

The next evening we took the money over to the minister's house an' told him what we'd done, an' asked him what we'd better do with the money."

We did have such a comfortin' an' uplifting talk with that man and his wife.

We liked them fust rate, and they seemed to like Abner an' I.

He seemed surprised 'cause we'd

minded his sermon, and real pleased, too, I thought by the way he looked.

He advised about the money and we went home.

Well, the next Sunday we had another powerful sermon on giving. The text was:

"Give and it shall be given unto you; good measure, pressed down, shaken together and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again"

I think I said amen in my heart as much as ten times during that sermon.

Then he told what Abner and I had done, but didn't call no names. Abner liked the sermon fust rate, I could see by the way he set in the pew.

After the minister got through his sermon, sez he:

"Ain't there ten persons here this mornin' that'll try this tenth plan one year?"

We all waited a minute, and Widow Cummins riz up.

She did plain sewing for a living, and went out a doing housework a few weeks every year. We all knew she hadn't anything but what she earned, and had hard work some months to pay her rent.

Then the squire riz up—he was the richest man in the church, so folks said—and they kept on rising till there was fifteen of them.

'Course Abner and I riz up too.

Then the minister sez:

"Next year about this time we'll meet and open our boxes and count our money."

Now, I can't begin to tell ye of the prosperity of Altonville's church that year.

It was truly amazing.

We never found it so easy to get the minister's salary as we did that year.

Abner and I kept a givin' and a savin', and the more we had to give the more we had to save.

Why! We put upwards of one hundred dollars in the bank that year, and give to our church and otherwise one hundred and twenty-six dollars.

We Tenth Givers seemed to love each other just like brothers and sisters.

There wasn't nothin' we wouldn't do for each other.

That was a pretty short year with all of us, 'cause we was serving the Lord with gladness.

It didn't seem more'n six months when we met to open them boxes.

We were all there 'cept Widow Cummins.

She had died that winter with pneumonia. She took a cold setting up with the Mason children when they were sick with the measles.

Her box was there, an' it a slip of

paper that had on it, "My mite, seventy-five dollars for Foreign Missions."

It seemed she'd been saving that money to get in the Old Ladies' Home over in Willowdale.

But she had gone into her mansion that Jesus had been getting ready for her while she was a setting up with poor sick people.

She had gone where her dear Lord had got the rent all paid for her, and where she wouldn't have to sew or do housework any more.

Well, 'bout the money. When we come to count it all together we'd got eight hundred dollars for missions.

We were all dreadful took back, 'cause that was two hundred dollars more'n we ever paid our minister.

We found it pretty hard to git his six hundred dollars some years.

Then Deacon Haskel (he was one of the Tenth Givers) riz up, an' sez he:

"I move we pay our minister eight hundred dollars next year."

I wish you could have heard them a-mens.

There wasn't no need to vote the way them a-mens sounded.

An' the minister was so took back with surprise an' gladness, he shed tears right there in that meetin'.

Then we sung:

"Blest be the tie that binds

Our hearts in Christian love."

An' there wasn't a dry eye in that room, as I could see.

We closed that meetin' with the blessed prayer meetin' we had for years.

That was five years ago.

Now we pay our minister a thousand dollars a year, an' give pretty near as much as that every year for missions.

An' we built a parsonage, an' are sending two young men to school so they can be missionaries.

An' a good many have jined the Tenth Givers, an' taint long after they jine the Tenth Givers before they show their love for the church.

When ye begin to give ye begin to love.

Ye can't give to the Lord without lovin' Him.

It's jest as natural as for a mother to love her children.

An' if ye love the Lord, ye'll want to give Him the very best you've got.

Abner an' I have larnt and read a lot about missions the past five years; and we mean to keep on honorin' the Lord with our substance.

We know we shall love Him all the more ef we do.

An' we know too, it is true, as Jesus said, "It is more blessed to give than to receive," 'cause Abner and I have tried it.

Your influence is constantly going out, whether you are aware of it or not.

The Cross of Jesus.

Our hearts now glow within us

As we read of other days;

Of the deeds so true and noble

Others wrought in many ways.

Oh, there were so many heroes,

In their lives no thought of dross;

They were working for their Saviour,

Jesus crucified upon the Cross.

How they gave up friends and home land,

And journeyed far across the sea

To that distant land of darkness,

And took with them the hidden key

To open wide the door of knowledge,

And cast from hearts all sin and dross;

They took to them the name of Jesus,

Our Saviour crucified upon the Cross.

We know their lives were oft in danger,

Yet they trusted all the more

In the promises God had given;

They had proved them o'er and o'er,

And their lives passed on in suffering

As they told of God's own plan,

And how Jesus gave his life blood

To save the souls of fallen man.

In the far off lonely countries,

By the mountains cold and bleak,

By the ocean's rock-bound shore,

There they of the Cross did speak.

There they raised the sign of warning,

Pointing upward to the sky,

Telling all to follow Jesus;

He would guide them with His eye.

On the terrible fields of battle,

Where the maimed and helpless lay,

There came the Red Cross nurses,

Helping them in every way.

And many a lowly head was lifted

From the torn and trampled moss,

As they told the sad sweet story,

How Jesus died upon the Cross.

They have placed it by the wayside

To guide our brothers home;

They have placed on the sea,

To light them through the foam.

God has placed it in our hearts,

To wash from them all dross,

To guide us on to Heaven,

All through our Saviour's Cross.

Composed June 29th, 1909, by Mrs. Carrie B. Smith, West Millbury, Mass.

Stir up the latent powers in your being, and allow nothing useful to lie dormant in you that can be used for God and the salvation of souls. What will the judgment reveal if you do not seek to do your best? Whose blood will be required at your hand?

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Jesus.